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THE TEMPLE AT JERUSALEM IN JESUS' DAY.

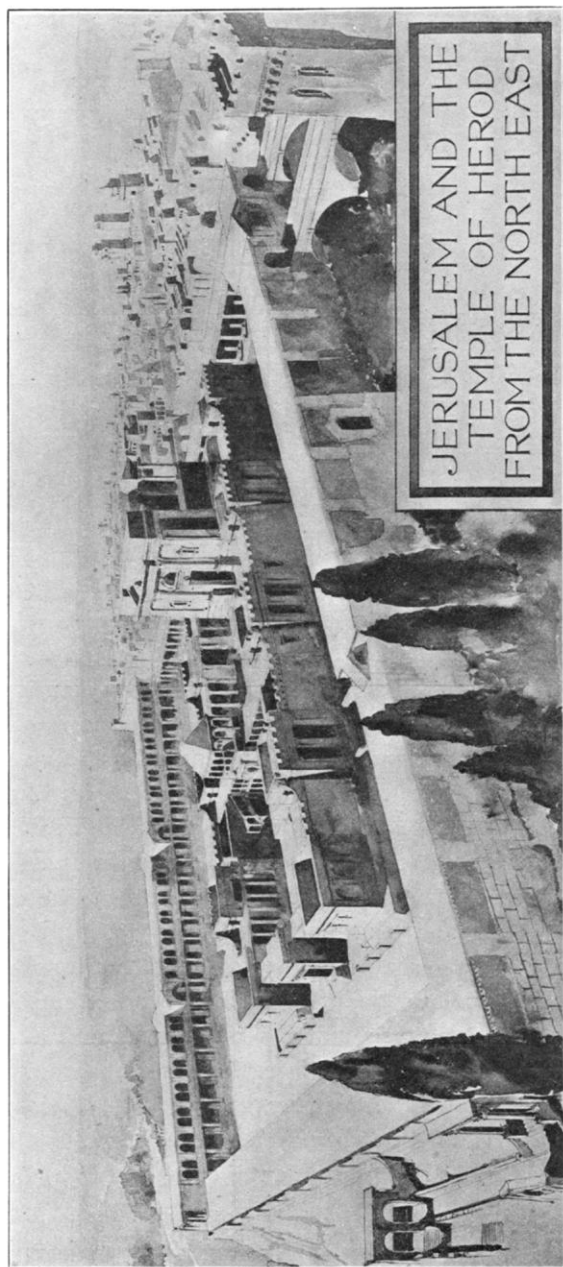
By CLYDE W. VOTAW,
The University of Chicago.

MANY efforts have been made by biblical scholars to obtain from the ancient records a clear and full description of the Herodian temple. The latest attempt of this kind is by Professor William Sanday, D.D., of the University of Oxford, and Professor Paul Waterhouse. The results are published in Professor Sanday's new book, *Sacred Sites of the Gospels*. It gives us special pleasure to reproduce for the readers of the BIBLICAL WORLD the plan of Herod's temple according to this restoration, and a picture of the temple as they suppose it to have appeared. The authors have put much scholarly work upon the subject.

For the sake of comparison it may be interesting to exhibit also a photograph of the model of the Herodian temple which Dr. Conrad Schick prepared some years ago, and which is inspected by most visitors to Jerusalem.¹ As is well known, Dr. Schick was more skilled as an architect than learned as an archæologist, and the restoration which he made of the Herodian temple therefore lacks the authority which we may well attribute to the restoration by Professors Sanday and Waterhouse. The very great difference between the two conceptions of the temple will appear with a glance at the pictures.

The reader may perhaps wish to investigate the subject somewhat more fully for himself after seeing these attempts at restoration. The two literary sources of information upon which these reproductions are made are the accounts which Josephus gives of the temple in *Antiquities*, XV, 2, with *Wars of the Jews*, V, 5, and the Mishna tract *Middoth*. Josephus and the Mishna both furnish detailed measurements, together with the arrange-

¹It is reported that Dr. Schick's models are soon to be upon exhibition in America, at the Harvard University Oriental Museum, Cambridge, Mass. Later they may be exhibited in other cities.



JERUSALEM AND THE
TEMPLE OF HEROD
FROM THE NORTH EAST

FROM "SACRED SITES OF THE GOSPELS," BY SANDAY AND WATERHOUSE.

ments of the temple interior and the general appearance. Josephus's two accounts are often at striking variance with each other, and *Middoth* has its peculiarities also. It is these variations in part that make it so difficult to tell just how the temple was constructed.²

The Herodian temple was, as we well know, the chief figure of the city of Jerusalem as Jesus knew it. It was the finest of the three temples which the Jewish nation had possessed. Solomon's temple had been splendid for its time, and its renown had lasted for centuries; but the temple restored after the exile was from the first a disappointment to its worshipers. It remained for Herod the Great, who secured the erection of so many magnificent buildings in Jerusalem and other localities in Palestine, to make a temple that in size and splendor surpassed everything before it, and became the cynosure and pride of the Jewish nation.³ It is certainly to be regretted that no model or sculpture of any kind (yet discovered) has preserved to us a picture of this magnificent structure.

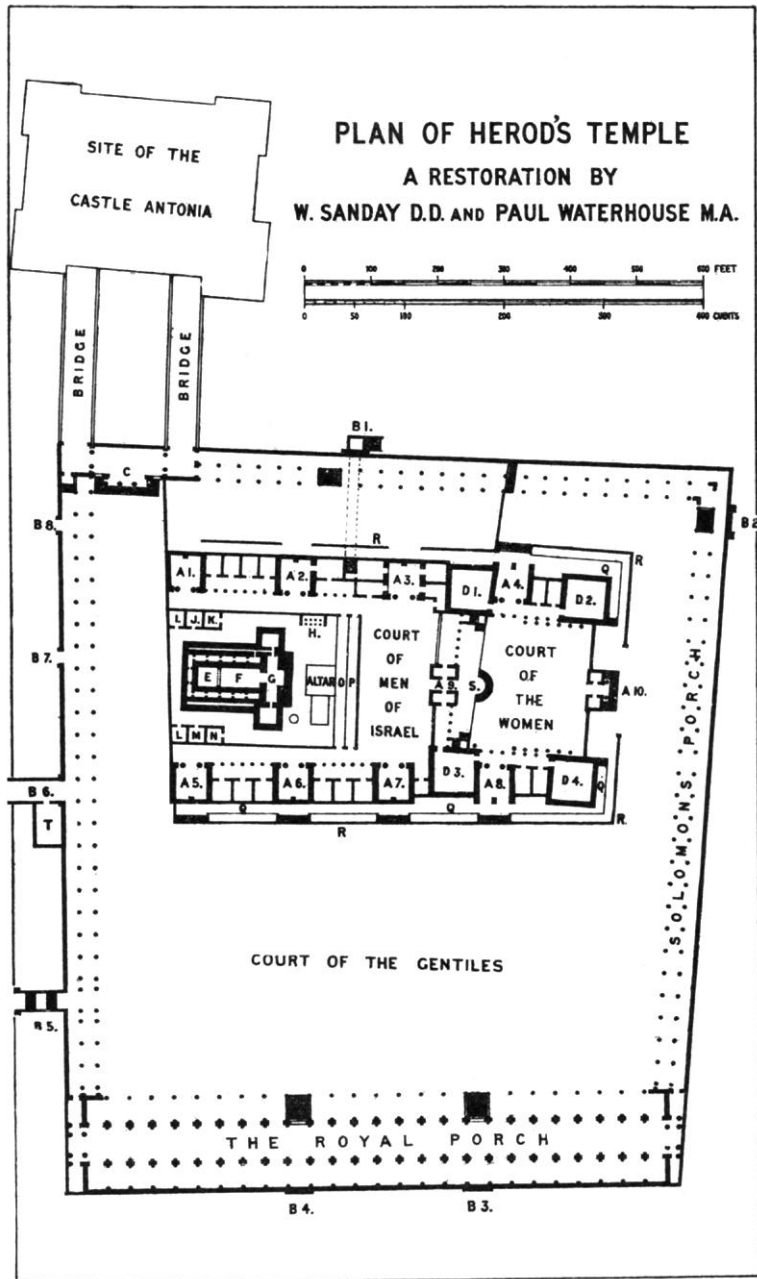
The New Testament makes frequent allusions to the temple, and to several features of it (such as Solomon's Porch, the Beautiful Gate, the altar, the sanctuary, the veil, the Holy Place, the Holy of Holies, etc.),⁴ but no idea is conveyed by the biblical records as to the dimensions, locations, special features, or general appearance.

There is no question that the Herodian temple stood upon the site now occupied by the Mosque of Omar—properly *Ḳubbet*

²See also BENZINGER, art. "Temple," in *Encyclopædia Biblica*; DAVIES, art. "Temple," and CONDER, art. "Jerusalem," in HASTINGS'S *Dictionary of the Bible*; and other literature indicated in connection with these articles. An English translation of *Middoth* may be found in BARCLAY, *The Talmud*, pp. 255 ff.

³Herod began the construction of the temple in the year 20–19 B. C. (cf. John 2:20) and it was practically completed in a year and a half; some later work was put upon it, however, even down to the time of the procurator Albinus (62–64 A. D.).

⁴Reference may be made to Matt. 12:15; 21:12; 24:1 (the temple); John 10:23; Acts 3:11; 5:12 (Solomon's Porch); Acts 3:10 (the Beautiful Gate); Matt. 5:23; 23:18; Luke 1:11 (the altar); Matt. 23:16, 21; 26:61; Luke 1:9, 21; Heb. 9:1 (the sanctuary—*ναός*, not *ιερόν*); Heb. 9:2, 8 (the Holy Place); Matt. 27:51; Mark 15:38; Heb. 6:19; 9:3 (the veil); Heb. 9:3 (the Holy of Holies). See the extended allusion to the furniture of the sanctuary and to the priestly service in Heb. 9:1–10.



FROM SANDAY'S "SACRED SITES OF THE GOSPELS."

ALPHABETICAL REFERENCES TO THE PLAN.

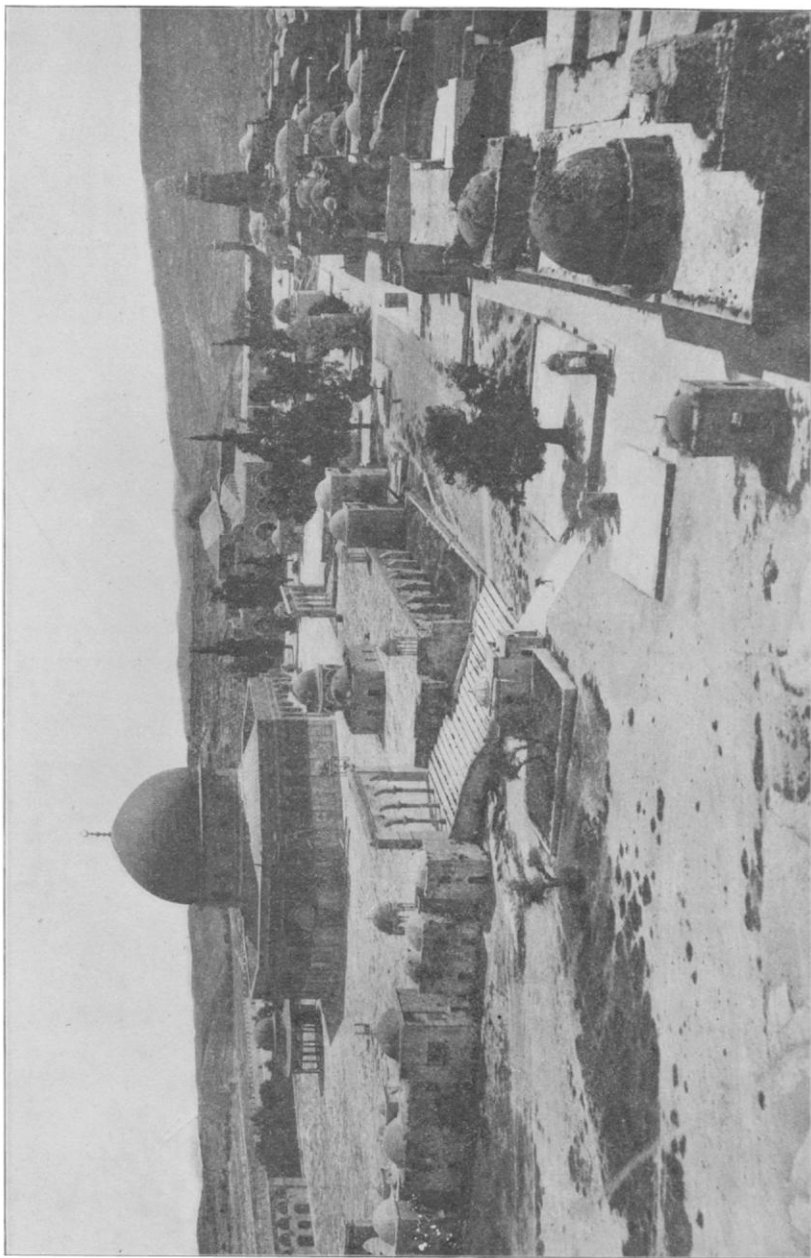
- A 1. The Gate-House Nitzus.
 A 2. The Gate-House of the Offering.
 A 3. The Gate-House Moked.
 A 4. The Gate-House of Jochania (?).
 A 5. The Gate-House of Flaming.
 A 6. The Gate-House of Offering.
 A 7. The Water Gate-House.
 A 8. The Gate-House of the Firstborn (?).
 A 9. The Beautiful or Nicanor Gate (*Mid.*, ii, 3; Joseph., *B. J.*, V, v, 3).
 A 10. The Gate of the Women's Court (?).

(*Vide Middoth*, chaps. i and ii; Joseph., *B. J.*, V, v, 3.)

NOTE.—The thirteen circular objects ranged on either side of the Women's Court in front of the columns are the trumpet-mouthed money-boxes for receipt of alms.

- B 1. The Gate Tadi (*Mid.*, i, 3, and ii, 3), with a subway to the House Moked.
 B 2. Probable position of the Shushan Gate (*Mid.*, i, 3), being the position of the still existing Golden Gate.
 B 3, 4. Two Huldah Gates (*Mid.*, i, 3), from which, being at a low level, staircases led up to the Court of the Gentiles underneath the Royal Porch.
 B 5. A gate with descending steps (Joseph., *Ant.*, XV, ii, 5).
 B 6. A gate with a bridge (Joseph., *ibid.*).
 B 7, 8. Two gates to conduct to the commercial suburb (Joseph., *ibid.*).
 C. A conjectural portico with steps forming the entrance to the bridges or causeways leading to the fortress Antonia. This portico is the probable scene of Paul's speech (Acts 21:40).
 D 1. The Chamber of Lepers. D 2. The Chamber of Wood. D 3. The Chamber of Oil. D 4. The Chamber of Nazirites. All these were roofless (*Mid.*, ii, 5).
 E. The Holy of Holies.
 F. The Sanctuary, containing the Candlestick, the Table of Shewbread, and the Altar of Incense (Joseph., *B. J.*, V, v, 4).
 G. The Porch, and the House of the Instruments of Slaughter (*Mid.*, iv, 7).
 H. The Slaughter-House (*Mid.*, iii, 5).
 I J K The Chamber of Salt, the Chamber of Parva, and the Chamber of Washers (*Mid.*, v, 3).
 L M N The Chamber of Wood, the Chamber of Captivity, and the Chamber of the High-Priest (?) (*Mid.*, v, 4).
 O. The Place for the Tread of the Priests.
 P. The Place for the Tread of the Feet of Israel. { (*Mid.*, v, 1).
 Q. Chel—a passageway or terrace (*Mid.*, ii, 3, and Joseph., *B. J.*, V, v, 2).
 R. The wall or partition, Soreg (*Mid.*, ii, 3, and Joseph., *B. J.*, V, v, 2).
 S. Fifteen steps of semicircular form (*Mid.*, ii, 5). The platform west of the steps is conjectural, but the outline of the present upper platform makes its existence more than probable.
 T. Conjectural position of the council-chamber where the Sanhedrin met. Josephus favors some such position. The Talmud assigns the meetings to the Chamber of Hewn Stone (Gazith), which *Middoth* would place in the same block with L M N.
 NOTE.—The smallness of the scale has rendered impossible the delineation of the full number of steps in each staircase. The Chel should be 12 (*Mid.*) or 14 (Joseph.) steps above the southern Court of the Gentiles, and the steps of the Holy House are 12 (*Mid.*, iii, 6).

eş-Şakhra, or "Dome of the Rock" (see the frontispiece of this number). This ancient Mohammedan shrine stands directly over the exposed rock-summit of Mount Moriah, as the three previous Jewish temples and the Christian church of Justinian had done. The area of the Herodian temple was approximately the same as that now inclosed and called the Ḥarām esh-Sherîf. The present walls are on the north side 1,042 feet long, on the west side 1,601



VIEW OF THE TEMPLE SITE AT JERUSALEM AS IT NOW APPEARS, OCCUPIED BY THE MOHAMMEDAN MOSQUE OF OMAR.
(The photograph is taken from the height then occupied by the Fortress of Antonia, and looks across the temple area toward the southeast.)

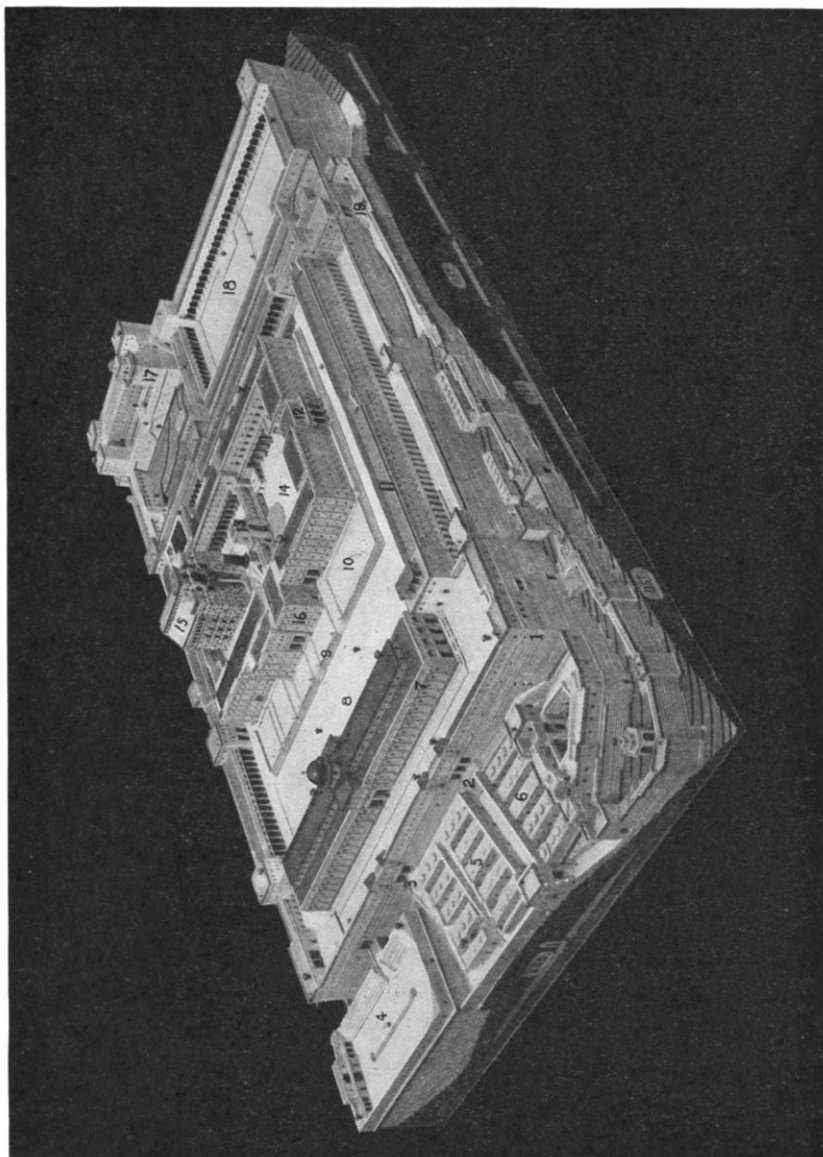
feet, on the south side 922 feet, on the east side 1,042 feet, comprising an area of about 35 acres. It seems likely, however, that the Herodian temple inclosure did not extend quite so far to the north, but was of a roughly rectangular shape, about one thousand feet square. The platform which served as the ground plan of the temple was then, as now, in large part artificially constructed. The top of the hill originally sloped in all directions from the summit, with varying grades, so that the level area just indicated was obtained by building the walls up from below and filling in the depressions; or still more elaborately on the side toward the south by building a magnificent system of substructural arches (commonly called, from Moslem tradition, "Solomon's Stables") to support the level platform. The whole area was paved with stone.

The walls around the temple area on the west, south, and east sides are in their lower courses to be regarded as of Herodian construction. The stones are massive, and are smoothly drafted after the character of Greek masonry. Probably none of the original wall appears along the north side of the inclosure.

Josephus says (*Wars*, I, xxi, 1) that Herod doubled the area which the previous temple had occupied. That is, the width remained the same, while the length of the site was doubled north and south.

The fortress of Antonia was built by Herod to the northwest of the temple inclosure, and it is likely that a connecting bridge was thrown from the fortress to the temple wall, with stairs descending into the area. The rock on which this fortress stood rises 30 feet above the temple platform and extended 140 feet north and south by 350 feet east and west.

The entrances to the Herodian temple area were: (1) two gates upon the south side (Huldah Gates, *Mid.*, i, 3); these were certainly built by Herod, and the west one remains in its original condition, while the east one was altered at a later time into a triple gate. (2) On the east there was one gate (the Shushan Gate), which in all probability occupied about the site of the present "Golden Gate," this belonging to the seventh century A. D. (3) There was also one gate on the north (the



THE HERODIAN TEMPLE, ACCORDING TO DR. CONRAD SCHICK.

1. Southeast corner of temple area, built up with substructural arches. 2. Triple gate. 3. Double gate. 4. Millo. 5, 6. Exterior buildings (for the use of the priests?). 7. Royal Porch. 8. Court of the Gentiles. 9. Soreg. 10. Chel. 11. Solomon's Porch. 12. The Beautiful Gate. 13. The Nicanor Gate. 14. Court of the Women. 15. The Sanctuary. 16. Meeting-place of the Sanhedrin. 17. Fortress of Antonia. 18. An exterior court. 19. The Shushan Gate.

Tadi Gate). (4) The chief entrances were upon the west. Josephus says there were four of them, while *Middoth* says there was but one (Kiponus). There exists some uncertainty, but Josephus is perhaps to be followed rather than the Talmud. The location, names, and identification of these four gates are also disputed points. The one farthest north is now closed. The one next south of it seems to have had a causeway connecting it with the other side of the Tyropœon valley. The third gate to the south was subterranean, a passage-way leading up to it from the steeper valley at that point. The western entrance nearest to the south corner was an elaborate one, approached by a high and magnificent viaduct thrown across the Tyropœon gorge at this point, and connecting with the palace of Herod on Mount Zion.

Without entering into the detailed measurements and arrangements of the interior of the temple inclosure, it will be readily recalled that the Court of the Gentiles⁵ was a wide square surrounding on all sides the inner inclosed portion of the temple. Splendid colonnaded porticoes, roofed over for the protection of the people against the weather, were built around the court next the exterior wall of the temple platform. The Stoa Basilica, or Royal Porch, along the south side, was the most beautiful; it was built of white marble Corinthian columns, in four rows. The inner two rows were twice as high as the outer rows, and the aisle between them was broad, making a magnificent covered promenade. The inner court of the temple, which only Jews might enter, stood in the north central portion of the whole inclosure, and occupied a platform nearly thirty feet higher than the Court of the Gentiles. A low wall, known as the Soreg, inclosed this sacred area; an intervening narrow platform, called the Chel, separated the wall from the inner court.⁶ At intervals

⁵ This is a late name for the outer court, not found in the New Testament, Josephus, or the *Middoth*.

⁶ A splendid flight of fourteen steps led from the Court of the Gentiles up to the Chel platform. From the Chel a flight of five steps led to the magnificent gateway into the eastern portion of the inner court. This entrance is probably the Nicanor Gate (*Middoth* I, 3), the "Beautiful Gate" of the New Testament (Acts 3:2), as Josephus shows; although *Middoth* (I, 4) places this between the men's and the women's courts

upon this wall might have been seen inscribed tablets stating in Greek or Latin that under penalty of death gentiles were forbidden to enter within the Jewish precincts of the temple (*cf.* Acts 21:26 ff.). One of these tablets was discovered in 1871 by M. Clermont-Ganneau. A photograph of this tablet, which is now in the Imperial Ottoman Museum at Constantinople, is reproduced here, with the original Greek and a translation.



A TABLET OF WARNING FROM THE TEMPLE OF HEROD.

ΜΗΘΕΝΑΑΛΛΟΓΕΝΗΕΙΣΠΟ
 ΡΕΥΕΣΘΑΙΕΝΤΟΣΤΟΥΠΕ
 ΡΙΤΟΙΕΡΟΝΤΡΥΦΑΚΤΟΥΚΑΙ
 ΠΕΡΙΒΟΛΟΥΟΣΔΑΝΛΗ
 ΦΘΗΕΑΥΤΩΙΑΙΤΙΟΣΕΣ
 ΤΑΙΔΙΑΤΟΕΞΑΚΟΛΟΥ
 ΘΕΙΝΘΑΝΑΤΟΝ.

Μηθένα ἄλλογενῇ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερόν τρυφάκτου καὶ περιβόλου. ὅς δ' ἂν λήφθῃ ἐαυτῷ αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον.

Let no Gentile enter inside of the barrier and the fence around the sanctuary. Anyone trespassing will bring death upon himself as a penalty in the interior. With Josephus agree Benzinger, Davies, Schürer, Grätz, Spiess, Nowack; with the Mishna, Büchler and Sanday-Waterhouse. The gate was tower-like in construction, some eighty-four feet high and sixty feet broad; it had a dazzling appearance, being covered with Corinthian brass.

This inner court was perhaps three hundred feet north and south, by six hundred feet east and west. It was divided into three main parts: (1) the Court of the Women farthest east, with steps leading into (2) the Court of the Men; and then (3) the inclosure occupied only by the priests, with the altar of burnt-offering in the foreground, standing directly over the bare rock-summit of the hill, and the sanctuary behind this to the west. The walls of the inner court rose high, and on the inner side there were porticoes and chambers all the way around. These were for various uses of people and priests. There were nine gates through these walls, leading to the Chel; four of these gates were on the north and four on the south; the chief one (see Note 6) was on the east, while the west wall was solid.

The inner temple, or sanctuary, stood on a raised platform in the Court of the Priests, approached by a flight of twelve steps. It was probably of the same shape and size as that constructed by Solomon. Facing the east, it towered aloft, and made a most impressive appearance as the crown of the whole great sacred inclosure. The sanctuary contained a magnificent entrance hall, and the two rooms designated "the Holy Place" and "the Holy of Holies," separated from each other by a heavy tapestry curtain or curtains.⁷ The entrance to the sanctuary was a porch one hundred and fifty feet high, one hundred and fifty feet broad, and thirty feet deep. It had no doors, but a gateway one hundred and five feet high and thirty feet broad. Great double doors led into the next chamber of the sanctuary, and probably a massive, elegant curtain hung before them. This chamber, known as the Holy Place (Heb. 9:2, 8), was thirty by sixty feet in size. It contained the altar of incense in the middle, with the table of shewbread to the north, and the seven-branched golden candlestick to the south. Only officiating priests might enter this room. The Holy of Holies, entered only through the

⁷ The New Testament speaks of "the veil," as of a single curtain (Matt. 15:38; Heb. 6:19; 9:3); but the Mishna (*Yoma*, V, 1) speaks of two curtains, eighteen inches apart, the outer one loose on the south side, the inner one loose on the north side—an arrangement which permitted the high priest to enter the Holy of the Holies without exposing that chamber to the view of others.

curtain or curtains described (see Note 7), was thirty feet square, perfectly dark, and contained absolutely nothing. This was the most sacred place, the earthly locality of God. Into it no one but the high priest entered, and he but once a year, on the great Day of Atonement, to mediate between God and men for the forgiveness of their sins.



THE MOSQUE OF OMAR (SEVENTH CENTURY A. D.)